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Centennial Address;

RECITING

THE HISTORY OF BULL SWAMP BAP-
TIST CHURCH, OF ORANGEBURG
COUNTY, FROM ITS ORGANI-
ZATION, JULY 6, 1816, TO
JULY 6, 1916.

By G. W. GARDNER

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Introduction

In the following pages is published a centennial address that was prepared at the request of members of the Bull Swamp church to be delivered on the occasion of its one hundredth anniversary which was to be celebrated during the session of the Orangeburg Association, this body having decided to hold its 1916 session with the church in view of this fact. The Association was in session on Friday and Saturday October the 13th and 14th. On Sunday morning, October 15, 1916, the address was made before a large congregation. At its conclusion a unanimous vote of thanks was extended the writer after which the church raised money to have it printed in pamphlet form.

Its preparation has been a labor of love. It enabled the writer to find out for himself many interesting facts in connection with this church which he has known from childhood, that otherwise he would never have discovered. It also gave him a higher conception of the work done by men who were well known to him, and of the gracious influences that have descended from the fathers who lived long before his day.

In its preparation, he is indebted to Brethren G. Clarence Livingston and William Bryce for their kindness in securing the records for him; to Rev. J. Furman Moore of Wagener for his very cheerful loan of the file of the minutes of the Edisto Association of which he is clerk; to Rev. Hiram L. Baggott's History of Dean Swamp church, and to David Ramsey's History of South Carolina.

GEORGE WILLIAM GARDNER.

Greenwood, S. C., October 1916.

History of Bull Swamp Baptist Church

SURVEY.



BEFORE entering upon the history proper of Bull Swamp Baptist church let us take a survey of the country where it was to be organized July 6, 1816, and where it has lived and served the Master's cause for the last one hundred years. Orangeburg district, as it was then called, we are told by David Ramsay, in his history of South Carolina, was settled by Germans in 1735 who reached Charleston that year. They were a thrifty people, but were not Baptists. He tells us from the third year of its settlement the people had religious instruction from the Reverend John Gissendanner who evidently was not a Baptist; for we are told that the first child that he christened was born in 1739. While Baptists were scarce in this part of the country that was to be the scene of the life and activities of this church they were more plentiful in what is known as the Fork, meaning that part of the district between the North and South Edisto rivers. Orangeburg at that time included all of Aiken and possibly portions of Lexington and other counties. There were some persons, however, living in this part of the country who knew the meaning of the New Testament as to what constituted a church, and their hearts and eyes were turned to the regions beyond, and they either sought the aid of their brethren at Dean Swamp or else the church at that place, like the Baptists in the days of the Apostles, was looking after the regions beyond, and sent brethren hither to plant and to water this vine.

Eight years before the organization of Bull Swamp church in 1808 Ramsay tells us there were four Baptist churches and fourteen Methodist churches in the whole district. It may be imagined that the majority of the Methodists lived in this section where they are numerous today.

While in the Fork, the writer knows from what persons told him years ago, there were scarcely any Methodists, there being only one small church called Piney Grove which stood where the present town of Springfield is located. When a child he attended services at this church with his grandmother Gardner who lived on Dean Swamp and who was a member of the Dean Swamp Baptist church. She was the daughter of Rev. Johnathan Courtney, who was born 1768 and died June 1, 1852. He was the writer's great grandfather, whose death is referred to in the minutes of the Edisto Association which met at Willow Swamp church in 1852 at which the following brethren from Bull Swamp were delegates: Rev. L. G. Zeigler, D. Gardner. The resolution is as follows: "Whereas it hath pleased God in His providence to remove from us our beloved brother Johnathan Courtney: Resolved, that we bow in humble submission to this dispensation of his Providence and that we offer his family our sincere condolence in the bereavement they have been called upon to sustain, but we rejoice in the hope that their loss is his gain." His sons and daughters were the progenitors of many of the sturdy Baptists of the churches at Dean Swamp, Rocky Springs and other churches in Aiken county. One of the four churches referred to by Ramsay was Dean Swamp church now thirteen years old having been organized in 1803. While the soil was not so congenial for Baptists on this side of the river it was known then as it is today that wherever the principles and practices of the New Testament are taught there is sure to be growth in spite of all the adverse surroundings. It was so in Apostolic times and it will be so until the Lord shall come to reward his saints.

In the whole State according to Ramsay in 1808 there

were five associations, 100 Baptist preachers, 130 churches and 10,500 communicants. He states with the establishment of equal religious rights after the Revolution the Baptists grew rapidly. Today, in this year, 1916, there are 1,123 Baptist churches with 152,618 members and about 700 preachers in South Carolina.

THE BEGINNING.

We read from a history of Dean Swamp Baptist church compiled by Rev. H. L. Baggott and published in 1903, "On November 19, 1814, the church," meaning of course, Dean Swamp Church, "gave power to James Head, Josiah Keadle, and J. Jones to open the door of the church, receive and baptize members on Bull Swamp. On June the 7th, 1815, the church gave to James Head and Josiah Keadle the power to establish an arm of the Dean Swamp church on Bull Swamp. "So we see two years before the organization of the Bull Swamp church brethren were coming from Dean Swamp church bearing the precious message of salvation by grace and teaching that believers only should be baptized upon a profession of faith. That was a long ways to come in those days, at least a day's journey, now only an hour or two in this day of rapid transit by our modern methods of travel. At some place near the present spot our fathers must have erected a brush arbor, and there under the canopy of heaven they met to sing the songs of Zion, and to tell the old story of Jesus and his love. God was with them and blessed their efforts; for we learn that in two years from this early beginning the present church was constituted. We are told that the organization took place a mile or more from the present location down the Bull Swamp road in the Amaker settlement, and that it was either in the barn or house of a brother bearing this name. But let us turn to the records.

ORGANIZATION.

The records are far from being full, but the best are found in a small book about the size of an old time hymn

book bound in leather having printed on the back of it receipts. It begins with the organization July 6, 1816, and carries us on to May 24, 1856, covering about two-thirds of this book. In all probability the death of the clerk, Shadrach F. Ulmer, which occurred about this time accounts for its not being used after this. There are three other books in very bad condition poorly kept and with leaves torn and cut out. These records as meagre as they are, are worth their weight in gold and they should be carefully transcribed in order that they may be preserved. They should be kept in a fire proof vault. The writer shall do his best to dig from them the history of this church. He must here and now express the hope that the church will at once provide a more substantial record book, and undertake to have fuller and better records so that the person who may be called upon to write the history of the church one hundred years hence will have at hand data that will enable him to get at the facts with far more ease and to produce something that will prove more satisfactory.

But to the record. The first minute reads: "Agreeable to request these brethren, T. Deloach, J. Thigpen, D. Peoples, James Head did attend, and on the sixth day of July, A. D. 1816, did constitute a church on Bull Swamp, composed of members John A. Macker, James Mack, John Rickenbacker, Jacob McMikel, David Sturkie, Daniel Miller, Miles Cartin, and a black man named Sambo, Delila Macker, Siloam Rickenbacker, Maram Mack, Rachel Macker, Mary Ann Davis, Lieurany Walker, Cusy Davis, Ann Sholland, Margaret Miller, Lieurany Cartin, Mary McMichael, Ann Sturkie, Sarah Robinson and Mary Pearson. In number twenty."

The names of members have been copied just as they appeared upon the record, spelling and all. The next minute is dated Saturday the 5th of October 1816, and reads: "We met in church conference and found brother John Macker and wife in a transgression, and laid over until next conference, and resolved that they should be at liberty."

We find the minutes abounding in references to discipline. Frequently a brother was placed under the censure of the church and deprived of his liberty, what that may have meant we are unable to say. He was summoned to trial and either given back his liberty or excluded from the fellowship of the church. There was no distinction on account of sex; for we find that the sisters came in for their share of discipline as well as the brethren. In one instance we are told of the discipline of a brother for applying the unsavory and unsanitary name of polecat to some one whether a member or not we are unable to determine. The cases of discipline most frequently mentioned were for the excessive use of strong drink. In one instance a brother and sister were cited to appear before the church for having a frolic at their house. In another instance a sister was excommunicated for denying the truth and blaspheming. We find that the church was disturbed by having its members attend shooting matches, and so we read in the minutes of July 22, 1820 the following: "Whether or not it is commendable for Baptists to go to shooting matches to shoot for gain? Answer it is not commendable." In another place we find that the question of members working for travellers on the Lord's day comes before the church and it decides that it is not right to work for them on Sunday. We are not told whether any were excluded for these offences or not. It is certain that the church had an eye in those days to the teaching of the New Testament on the subject of church discipline. We may well pause to ask the question, What has become of discipline in Baptist churches in this day? We wonder if this church ever disciplines any of its members in these latter days. It seems that in this respect our churches have departed, in a large measure, from the teaching of the word of God in this matter. With a purer and a better membership our churches would undoubtedly have more power with God and with men.

PROVISION FOR THE SUPPORT OF THE GOSPEL

We find no reference whatever in the minutes to any provision for the support of the pastors of the church in a financial way until October 31, 1824, when we read: "Whereas the Reverend George Scott supplies us in preaching the gospel of Christ and as we think it our indispensable duty to contribute to the support of the same, we promise to pay the sum annexed to our names at the expiration of twelve months." The names and amounts follow and are Jacob McMichael, \$10; Miles Cartin, \$3; James D. Jones, \$5; Daniel Miller and Rachiel Jeffcoat, 25 cents; David Sturkie, \$3; Martha Walker, \$2; Johnathan Cartin, \$2; William Harley, \$2; David Taylor, \$2. At the end of this list we read: "This subscription is of none effect because Father Scott did not attend. June 25, 1825." The next reference to pastoral support bears date of June 25, 1825, and reads: "Whereas the Rev. John Hollman supplies us in preaching the gospel, we promise to contribute to the support thereof the sums annexed to our names at the expiration of twelve months." The names follow with amounts opposite to them ranging from one to ten dollars. It will be noted that not one word is said about the question of salary nor is there the slightest intimation as to the amount that was to be paid for the services of a minister for any particular period. Further what was subscribed was to be paid only at the expiration of the year. There was no monthly or weekly payment of ministers contemplated in those days. We read in other years of amounts collected, but we shall reproduce only the following: "Moneys collected for the support of the gospel at Bull Swamp in behalf of Rev. R. J. Edwards, the year 1854." The names are B. Livingston, \$20; S. F. Ulmer, \$10; J. Williams, \$5; D. Hooker, \$1; L. Sturkie, 25 cents; F. A. Robinson, 50 cents. We are then given a record of the amounts that were collected. The remarkable thing that we find about these references to the support of the gospel is the fact that they are not recorded in the regular minutes of the church but are found on some leaves in the

back part of the church book. In some instances the leaves containing these records are either partially or entirely torn out. This makes one only the more anxious to know what they would tell us had they not been destroyed. In the years that follow not a word is said as to what is promised the pastor until we reach the years covering the period from 1869 on into the seventies when the church moves it figures up to two hundred dollars per year for pastoral support which was regarded as good pay for preaching on Saturday and the following Sunday which seems to have embraced from the earliest history of the church the fourth Lord's day and Saturday before in each month.

When we consider the little thought that was given to the question of ministerial support in those days, we need not think it at all remarkable that what the church proposed to do along this line found no place in the regular minutes, but was relegated to an out of the way place in the minute book. It is an illustration of the way our fathers felt about this matter. It was in the back ground and had not come to the front. They had not grasped the teaching of God's word which declares that they who preach the gospel are worthy of their hire. They are to live of the gospel. The writer well remembers seeing a subscription passed around on the grounds of this church at the close of the year for the man of God who in season and out of season had come at his own charges to minister to this church, and he was impressed with the seeming indifference as to the amount that was raised for him. It seemed as cold and chilly as the winter winds that blew through the leafless trees. It had never taken hold of the church as it should that this was a matter of vital importance and one that could not be neglected or passed by with indifference or unconcern.

Careful research has been made to see what the church did for missions. In the early records only two references are found. In one which we reproduce the date of the minute is June 23, 1842 which must have been Saturday as we

read: "Text preached from 10th of Romans 1, day following collection taken up to the amount of 1.37 1-2 "foran" missions." The word is spelled just as it appears in the record.

THE GROWTH OF THE CHURCH.

We note that the church was organized with only twenty members. For a long period it seems that its numbers did not go beyond this. Had the church been more interested in the support of the gospel at home and abroad its growth would no doubt have been greater. However we find in its early history that a church went out from the Bull Swamp church and was organized on Limestone. We read: "At a protracted meeting at Limestone May 4th, 1835, received in behalf of the church John Hainsworth, and on the 10th Joseph Robinson, Rebecca Robinson, Mary M. Robinson, Belinda A. Robinson, Sarah W. Robinson, Susan F. Dewittee, Mary Hainsworth, Elizabeth Sturkie, and blacks, Abram, Mary, Margarett, Adam, Nancy and Peter."

Then we have the following minute to tell of the dismission of members to constitute this church. "September 13, 1835 church met in conference appointed Rev. Jacob Wheeler moderator. The following members applied for letters to join the church to be constituted at Limestone on the third Sunday in this month which was freely granted them." The names are given five of whom were colored persons and nine white. Whatever became of this church is something we should like to know but we have not any means of finding out. Nor do we know where it was located. All the information that we can get from these records is that it was located on Limestone, and that it had the good will of the mother church in its organization. The writer remembers when a child hearing that Lewis Robinson whose name is not mentioned, but who lived on Limestone was a Baptist at least in principle. He was a very large man and died years ago leaving a large family, descendants of whom live in that part of the country today. The Hainsworths whose names are spelled Haynesworth are prominent people who live in

Sumter and some of them live in Greenville. They are intelligent people of the highest character and are Baptists. In all probability they are descendants of the family that united in the organization of the now extinct Limestone church.

We are told that the Rev. J. Wheeler, whose name appears again and again in the minutes of the Edisto Association and in the records of this church, was the father of Gen. Joe Wheeler, the distinguished cavalry leader, whose record in the War Between the States is an enviable one as a Confederate General, and who later distinguished himself in the Spanish-American war in Cuba. He was born in Augusta, Georgia in 1836. In all probability his father Rev. Jacob Wheeler who certainly was a member of this church at one time, must have been living in Augusta at the time of Gen. Joe Wheeler's birth. We are told that Rev. Jacob Wheeler married a Miss Robinson of Limestone, and that Joe Wheeler has cousins living in that community today. In 1865, following the raid of Sherman, Wheeler's cavalry was camped on the ground between this church and the creek and all around the church. The writer went through the camp which covered both sides of the road leading on down to the swamp from the church. In all probability General Wheeler was himself in the camp at this time.

We know that the Bull Swamp church grew a great deal after the war, and that other churches went out from it of which no mention is made in the minutes. The large and flourishing colored church located only a few miles from this place was constituted from members of this church. The church took especial interest in her colored members and we are sure that they went out from the mother church to organize a church for themselves carrying not only the good will of the mother church, but that it followed them with its prayers and earnest desire for God's blessing to rest upon them, and to-day this church rejoices in the good work that Ebenezer is doing.

In the neighborhood of what is now Providence church there lived a man who was a strong Baptist in principle, but

who had never joined a church. His convictions were deep and abiding and he could never have been anything but a Baptist. Through his interest in the work and as a nucleus a brush arbor was erected, and a meeting of days held which resulted in a number of persons professing faith in Christ who were baptized into the fellowship of this church, who afterward, with others, took their letters and organized the Providence church. We read from the minutes of April 24, 1869: "The following brethren and sisters were granted letters to unite themselves together, and constitute a church named Providence, "Malachi, Milledge, Fletcher, and Elizabeth Herlong, E. H. Graves, and Caroline Graves, William Gaffney, William and Harriett Brown, Dempsey Gardner." So we see another church going out from this old mother. William Gaffney told the writer that he lived for years in the Providence community where he never saw a Baptist. On one occasion a man riding horseback with his saddle bags passed through on his journey and stopped with him for dinner, and to have his horse fed. He proved to be a Baptist preacher and Mr. Gaffney detained him as long as he could while his soul feasted upon the words that he spoke. When this preacher left he went out in the road and stood where he could see the preacher as he rode away and he held his eyes upon his receding form just as long as it could be seen. It was a struggle for Mr. Gaffney to get his consent to offer himself for baptism, fearing that he might not have that experience of grace that every one should have before baptism.

Malachi Herlong had been a preacher of another denomination, but from conviction he had joined this church a short time previous to the organization of Providence and after baptism was ordained to the gospel ministry. It took courage to carry out his convictions, especially when his wife said she could not and would not go with him, but undaunted he did what he believed God would have him do and he lived to convince those who criticised him most severely that he was all that he professed to be. Eventually

his whole family went with him, and living near Providence they became constituent members of that church. He lived to convince all who criticised him for his change that there was nothing in his action save loyalty to his Lord and Master. He was followed by the awakening of another man who had long been a preacher in another denomination and Uncle Peter Buyck became a Baptist with his family several of whom are living today and are exemplifying in their lives the grace of God. All these gracious influences went out from Bull Swamp church and they extended to the town of Saint Matthews where Baptist principles were unknown, but where we have today a strong and flourishing church. And as a result of this influence a church was established near the Buyck home named Congaree to which community the Herlongs moved having sold their home in the Providence neighborhood.

Just a short time before the civil war a church was organized in Orangeburg, and the Williamsons, and possibly others who lived in this community were members, as was Barnett Livingston a man of wealth and influence, who while he may not have been a member of Bull Swamp, we find from the records that he contributed to its support and he was put on important committees. We are informed that he was baptized into the fellowship of the church at Salem.

The writer has been told that Barnett Livingston who was a man of considerable wealth made a large contribution for the erection of a house of worship of the Orangeburg church, and that he was also a liberal contributor to the building fund of the First Baptist church of Columbia at that time under the pastorate of Dr. James P. Boyce then a young man. He also made a contribution to the endowment of Furman University. His remains rest in the yard of the Orangeburg church of which he must have been a member at the time of his death.

Bull Swamp church may have the hearts of her members swell today with gratitude and thanksgiving for what God has wrought at Orangeburg. Long the church struggled, but

it has become one of our strongest and best churches in the denomination at present under the pastorate of Rev. George E. Davis.

W. B. Bull Swan

Here near at hand is the splendid church at North filled with brethren who by their increasing zeal and interest in the cause is soon to follow in the advances made in the church at Orangeburg. The minutes do not tell us what part this church had in the organization of the North church but we know it made its contributions to that interest. Indeed the writer knows two Baptist women who were so loyal to the cause and who could not be anything but Baptists who contributed their part to the beginning of this blessed work at North. Some here today will remember the little preaching place just beyond Jones' bridge and the beginning that was made there. But we can not pursue these reflections further. We can only pause to raise our hearts in gratitude and to exclaim, "Behold what God hath wrought!"

SOME OF THE PASTORS

The church had for its pastors at different times in its history men who were revered and loved for their devotion to the cause. Men of God upon whom the mantle of Elijah had fallen. We find the names of some of these men of God recorded as members of the church. Among them was Rev. William J. Fickling, a man of considerable preaching ability and a great defender of the faith, Rev. William Brooker was pastor for a long time. He was one of the most progressive preachers of his day as was his honored father, the Rev. John Brooker. Ransom J. Edwards was not only pastor of the church, but we find him a member and one of the most liberal contributors. He in all probability knew more of the advantages of the schools than many others of his time. S. B. Sawyer an eloquent, gifted preacher was pastor. The Rev. William G. Mack did as much or more for the advancement of the church as he saw it than any one whom we could name. He was deacon and afterwards ordained to the min-

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*See
Sawyer*

istry by the church and was for some time pastor. He loved the church as he did his own life and there was no sacrifice that he was not willing to make for it. But we cannot name all the godly men who have come in and gone out before this people. We must not fail however to call the name of Rev. Hiram Lecroy who was truly a great preacher. He knew the Bible and could bring from its great store house things both new and old. It is doubtful if a greater expository preacher ever lived in this state. His expositions were not simply dry interpretations of the Scriptures but there was unction and power in his messages. Some thought him rather austere, but such was not the case. He could not bear to be interrupted while preaching, and if there was any lack of order he was sure to let it be known. He preached as pastor not only of this church, but to many others in the Edisto Association. Among later pastors we find the names of B. M. Foreman, R. P. Galphin and J. Hartwell Edwards.

In searching the records the writer must be allowed to mention with gratitude to God that it was his privilege to find some trace of his ancestors in them and he is sure that it will be regarded permissible to refer to them in this connection, especially in view of the fact that they were connected with this church, and honored ministers of the gospel. We quote from the minutes which read as follows: "September 9, 1820 Met in conference, Father Head moderator. Daniel Miller confesses his fault of intoxication, restored to fellowship." Then after drawing a line at the bottom of this minute the following appears: "Brother William Gardner has become a member among us by letter of 'Dismission' from Dean Swamp church, September 9, 1820." The spelling of dismission is retained just as it is in the record. Thank God for it as it tells the writer that his great grand father, William Gardner, was a member of this church and that his feet trod this sacred soil. He was a Revolutionary hero whose body sleeps in a lonely grave yard some miles from the present town of Wagener. We are told that there was once a Baptist church there called Edisto on what was known

as Cedar Creek. It too may have gone out from this church.. The record of this man's service in the Revolutionary war is preserved in the war department at Washington and upon attention being called to it the government, a few years ago sent a marble slab to be placed at his grave. Over a year ago in company with relatives the place was visited, and with bowed heads and reverent hearts we stood over the sacred spot. In all probability he was a member of the church known as Edisto at the time of his death.

The minutes of the Edisto Association contain the following reference to the writer's grand father, Rev. Elijah Gardner who while not pastor of this church preached here and at Salem and the surrounding country. These resolutions referring to his death were passed by the Edisto Association during its meeting with Bull Swamp church October 3-6, 1840: "Resolved that we most exceedingly regret the loss of our worthy brother E. Gardner, who was a licenciate, and who has labored faithfully among us who has gone to receive the reward of his labors, and that we sympathize with his widow and children and the church of which he was a member." He was a member of Dean Swamp church and died May 20, 1840 in the fiftieth year of his age having been born March 14, 1790. He and William Brooker were co-laborers and warm friends, *also Wm Knuts & Wm Broome*

The writer's father and mother were members of this church and their bodies with that of a loved sister sleep out there in yon cemetery. He himself was baptized into the fellowship of this church September 13, 1868. He preached his first sermon here on the night of the fourth Lord's day in July, 1873, and was at this time licensed to preach the glad tidings of salvation through our blessed Lord to a lost and ruined world. Previous to this on January 25, 1873 the minutes of that date read: "We the Baptist church of Bull Swamp take pleasure in stating that we approve of the intentions of our young brother George W. Gardner to pursue a course of study preparatory to the ministry and recommend him to any of our brethren with whom his lot may be

cast." S. B. Sawyer, Moderator, J. F. North, Church Clerk *North & Sawyer in my burial lot*

We find from the records that a good many ministers went out from this church who began to exercise their gifts at this church. The Rev. William G. Mack to whom we have already referred was among that number who for his opportunities was a remarkable man. While he lived he was the leader not only in his contributions but in everything that was for the good of the church as he saw it. He was a man of a genuine religious experience and of the strongest convictions. Rev. A. A. Amaker who is present on this occasion was licensed by this church and is a loved and honored member.

HOUSES OF WORSHIP.

Certainly the organization of a church calls for some place where its congregations may meet for worship. Search is made in vain in the records for reference to provide for such a building in these early years. We have been told that the first house was just under the hill a short distance from where this building now stands and near the swamp. The writer remembers when a boy seeing what appeared to be the remains of a building which he was informed was the place where the first house of worship stood.

Was this under Bull?
 There were some graves near the spot. There is not one word in the minutes about the erection of the second building which was a framed house that stood near the present building. It was not ceiled, but was about as good as the average building that churches had in its day. We find the following reference to improvements to be made on the house of worship which was evidently this second building which is taken from the record under date of November 25, 1854. "Taken into consideration the repair of the church. Appointed a committee of three, W. G. Mack, B. Livingston, and William Knotts to examine said church and make report of same at our regular conference." Under date of December 23, 1854, we find the following in the minutes:



"Called for the report of the committee appointed at last meeting to ascertain what repairs are necessary for the Church's house. Committee reports that it is necessary to make two new side sills. House raised and set on blocks. The side doors closed, and two windows inserted in their stead. Pulpit moved and put in the division of the house; twenty-two benches made, and a door made in the South side of the house, and sheds to protect the steps; two windows with sashes opposite the pulpit. Appointed a committee to let out the above repairs to the lowest bidder by ~~Contract~~ Committee, W. G. Mack, S. F. Ulmer." The next reference to this matter is found in the following record: "January 27, 1855. Church met. No preaching. The trustees appointed to let the repair of the Church out to the lowest bidder made their report as follows: The lowest bid was given by Mr. A. Sturkie, Forty Nine Dollars and a half, the above work to be completed by the first of July next." How this money was raised we are not told nor is anything said as to whether the work was completed according to specifications, but a subscription reads just at the close of the above minute: "Moneys raised for the repairs of the Baptist church at Bull Swamp, John Williams paid \$2, Elder R. J. Edwards, \$5; S. F. Ulmer, \$5; William G. Mack, \$5." The work must have been done for the writer remembers the sheds that were made to cover and protect the steps. He always thought that they added very much to the appearance of the building. This house served the church during the war and for some years after its close.

During the year 1869 the agitation for a new and a better ^{new} ^{org} house of worship began. Dr. I. D. Durham had become pastor and under his ministry great interest was aroused in the church and surrounding country on account of his pronounced preaching on Baptist principles and practices. He did much to arouse Baptist consciousness and conviction. We read in the minutes under date of November 27th, 1869: Took into consideration the building of a new house of worship at this place. Appoint-



ed Rev. W. G. Mack, E. Baggot, W. T. Knotts, J. Amaker and J. E. Garvin to arrange the site and place upon which the house should be built and report at our next meeting. Also J. Amaker, James Mack and S. S. Ulmer to attend to the running off and securing the land for the church." Again in the minutes bearing date of January 29, 1870, "The church agreed that the building of the church be considered in conference next fall." October 26, 1872, we read from the minutes of that date, "The church appointed a committee of three to see how much can be raised to build a new house of worship at this place. The following brethren were appointed, J. A. Minicken, W. B. Mack, and John Amaker." January 25, 1873, the minutes tell us "By order of the church the following brethren were chosen on the building of a new church: Rev. W. G. Mack, Chairman; J. E. Knotts one of the committee and treasurer, S. H. Mack, J. F. North, J. Amaker, Sr., S. E. Scanlan and D. Gardner, committee." Brother J. E. Knotts held his membership at Sardis church but he was a regular attendant upon services at Bull Swamp and greatly interested in its work. He was a graduate of Furman University and a man of splendid parts. He was licensed to preach but devoted his time principally to Sunday School work. Again in the minutes of March 22, 1873, we read "By consent of the church the moderator appointed the following committee to see what can be raised for the purpose of building a new church at this place. Brother Barney Mack, Mrs. W. B. Mack, and Mrs. William Knotts." April 26, 1873, "The business was: whether the church allow the building committee to proceed on one thousand dollars or not. After some discussion Cant. W. B. Mack moved, and it was seconded that we do nothing with it until Saturday before the fourth Sunday in July." In the minutes of July 27, 1873, "After service the church met in conference. The building of the church was in order. By order of the church the following brethren were appointed to attend to the building of said church, Rev. W. G. Mack, Joseph Knotts, and J. A. Minicken committee."

from the
J. E. Knotts
J. A. Minicken
J. F. North
J. Amaker, Sr.
S. E. Scanlan
D. Gardner

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present
J. E. Knotts



*Minutes & record church
after dedication Dec. 27*

By order of the church brother G. W. Gardner was licensed to preach. Done in conference. W. G. Mack, Moderator, J. F. North, Church Clerk." So far as the minutes are concerned not another record is made about the building of the house of worship, but we know that it was completed practically as it stands today and that it was dedicated during the summer of some year not long after these repeated references to its building which appear in the minutes. The writer well remembers the occasion and regrets that the records are silent as to what was done. The brother who was to preach the sermon failed to come and the service was performed by Rev. W. G. Mack who preached on the words, "And Solomon built him an house," which as well as can be recalled, were the words of the text. It was a great occasion and no one was happier than was the preacher. Upon being congratulated upon his effort he said, "But the sermon was too short." The brother to whom he made this remark replied that this was the strong point about it. He preached about thirty minutes which in those days was far below the average time for a sermon. To him was due more than any one person credit for the work.

Upon a record in the back part of one of the minute books the following is gleaned which gives some idea as to the contributors and the amounts that several persons gave: It bears date of 1873, and V. V. S. Austin is church treasurer. Church released J. F. North of subscription of \$25. The building committee released the two Axons of subscription for hauling. Rev. W. G. Mack released of subscription for lumber furnished, \$100. Nov. 27 Dr. Knotts and Company released of subscription for sawing lumber, \$100 December 27, 1873. By cash paid J. E. Knotts, treasurer of building committee, \$297.80. 1874, January 20, balance due by subscription for building church \$379.50. Of course J. F. North was released from his subscription, as were others, on account of work done. We may conclude from this record that the church was dedicated during the summer of 1874, and that it cost about \$1000. The items of the treas-



urer from which the above is gleaned foot up \$973.55, but there is so much confusion in the way the items are recorded as to make it impossible to tell the purpose for which all the money was used. There were many others who contributed to the building of the church of which no record can be found. The house was not painted when it was dedicated, as people in this part of the country had not learned in that day the value of paint as a preservative from decay, to say nothing of the attractiveness that it adds to buildings.

ASSOCIATIONAL CONNECTIONS.

The plural connections is used instead of the singular, and advisedly; for during a history of one hundred years the church held membership in three associations. The minutes of the church are silent upon this subject, but from examining a file of minutes of the Edisto Association it is learned that the church first belonged to the Edgefield Association. At the meeting of the Edisto at Tabernacle church in Aiken county October 1, 1836 which was the second session after the organization of that body we read from the minutes of the session: "Bull Swamp church applied by letter for admission, but sending no delegate to represent them, brother Wheeler only being bearer of their letter which being read was satisfactory to the Association, and request the church—must mean the clerk of the Association—to write to them, informing them that they will be cordially received a constituent member, when they send delegates to represent them in the body."

At the next session of the Edisto Association which was at Sardis in 1837 we find the following reference in the minutes of the association to the Bull Swamp Church: "A letter from Bull Swamp a church dismissed from the Edgefield Association, was read applying for admission as a constituent member and cordially received; and the delegates, J. D. Nettles and David Sturkie were invited to seats and all the privileges of the Association." So we learn from the above that the church came from the Edgefield Association



no file
 to the Edisto. ^{3rd} An effort was made to get a file of the minutes of the Edgefield Association only to learn that there was no file in existence none having been kept by the several clerks. What a pity that Baptists have been so very remiss in preserving their history for future generations!

The Edisto Association met on its sixth anniversary with the Bull Swamp church October 3-6, 1840. The minutes tell us that there were sunrise prayer meetings during the session which were largely attended, and that there was preaching on Sunday at ten, eleven and again in the afternoon.

In the resolution of thanks to the people for their hospitality reference is made to those who tented on the grounds. From this reference we learn that it was the custom then for certain families to tent during the sessions of the association.

The association met again with the Bull Swamp church in 1855. We learn from the minutes of the association that the church had in 1840 28 white members and 8 colored. In 1860 it had 60 members of whom 52 were whites. In 1864 it had 76 members, 62 whites and 13 colored. In 1865 it had 103 members of whom 12 were colored. In 1868 there were 130 members. In 1869 the number was 155 of whom 31 were colored. These figures are given in this place for the reason that they were taken from the minutes of the Edisto Association. It has today 153 members. *W*

In 1870 the church withdrew from the Edisto Association to unite with the Orangeburg Association which had just been organized. We find the following reference to this in the church records bearing date of November 27, 1869: "A letter was then received and read from the Orangeburg church requesting us to send our pastor, and other delegates to meet with them in convention on Friday before the third Sabbath in February, 1870, to take some steps in regard to the forming of a new association in Orangeburg county. Accordingly our pastor, Dr. I. D. Durham, and Rev. W. G. Mack, J. Amaker, Paul Sharp, W. H. Reed and J. E. Garvin were appointed to meet them in their convention. Since *year 1870*

its organization this church has been identified with this association which has met with it several times in the past, and it greets it with the greatest pleasure upon this its one hundredth anniversary, and the forty-seventh anniversary of the association.

PROTRACTED MEETINGS.

The usual time for holding a meeting of days with this church from time immemorial seems to have been beginning on the Saturday before the fourth Lord's day in July. Sometimes it lasted more than a week with preaching twice a day. The occasion was a great one and resulted in a great deal of good. The rule was to invite a large number of preachers and give them all an opportunity to preach. Frequently a committee was appointed to say which one should preach and who should follow. The services lasted for hours. We have known them to be carried on at nights until eleven and twelve o'clock. There was prayer, singing, preaching and exhortation. We read from the minutes under date of June 25, 1871: "The church agreed to have a protracted meeting commencing on Saturday before the fourth Sunday in July next. The church requested that the clerk inform brethren S. B. Sawyer, Herlong, Buyck, P. Norris and J. Knotts that they are invited to attend a protracted meeting commencing Saturday before the fourth Sunday in July next." In one instance the invitation was extended to all the ministers in the Orangeburg and Lexington associations.

JULY SIX, NINETEEN HUNDRED AND SIXTEEN

On July the 6th, 1916, one hundred years to the day since the organization a special service over which the pastor, Rev. A. E. C. Pittman presided, was held in the church in commemoration of its organization at which time a historical address was made by the writer, and a sermon preached by the Rev. George E. Davis during the morning hours. After dinner which was served upon the grounds several talks were made, among them one by Judge D. E. Hydrick, asso-

ciate justice of the supreme court of South Carolina, who was reared near this place and who with his people often attended services here and whose sister, Mrs. Roella Reed is one of the present members. God has honored her and blessed the cause of Christ by calling into the ministry her son, Rev. G. B. Reed, Jr., who was a member of this church and who was ordained here June 30, 1906. (With all the past to inspire, the people of God at Bull Swamp may look forward to the future with confidence in the God of our fathers to lead them, and keep them as he kept the fathers. They may feel that these fathers are looking down from the glory land today upon them, and take up the declaration of the Apostle when he tells the Hebrew Christians, "Therefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.")

Dr. H. T. Cook Dr. H. T. Cook, Professor of Greek Literature in Furman University, the author of two valuable denominational books, the first being "Education In South Carolina Under Baptist Control," the second, "Biography of Richard Furman," who was kind enough to read the proof of the above address, has furnished the writer with the following additional information which he is glad to insert in this place. The minutes of the Edgefield Association of which, as has been stated in the above paper, the Bull Swamp church was a member shows, according to Dr. Cook, that the delegates from Bull Swamp in 1823 were Prescott Bush and William Conway. Number of members, 21. In 1824 there were 18 members: 1826 James D. Jones and Daniel Miller, delegates Rev. J. Holman, pastor, 16 members: In 1827 J. McMichael and J. D. Jones delegates, 20 members. In 1829 R. W. Watt, delegate, members, 17 whites and 6 blacks, pastor,



L. Brown. In 1831, 1832, 1833 there were 21 members with Rev. J. Keadle, pastor.

Dr. Cook continues, "You give Ramsay credit for our statistics in 1808 or 1810 why not add that Dr. Richard Furman furnished the estimate? Ramsay asked Dr. Richard Furman seven questions, in 1807, and their answers were used by Ramsay hardly at all, but they were preserved, and after Ramsay's death, his daughter recognizing their value, presented them to the Charleston Library, from which Dr. B. Manly got a certified copy, and used it verbatim in 1832. I consider it, for its length, the best historical document of the times: 'There were about 130 Baptist churches in this state containing ten thousand five hundred communicants and 100 ministers.' He had already told about each of the five associations. I do not know whether Ramsay gave Dr. Furman credit or not."

We wish to add that at the present time, Rev. A. E. C. Pittman is pastor of Bull Swamp, and the following brethren are the deacons: Jacob Amaker, John Sharp, Jacob J. Mack, George B. Reed, C. W. Reed, Elliott Robinson, G. C. Livingston. The superintendent of the Sunday School is E. M. Robinson, Assistant Superintendent, G. C. Livingston; Teachers, William Bryce, Mrs. H. J. Knotts, Mrs. Roella Reed and W. P. Knotts.

The house of worship is neatly painted, and lighted by electricity; the grounds well kept with electric lights to light them up at night. Contrast this with the tallow candles of the fathers!

Mrs. S. B. Knotts, Caring Knotts,

Mrs. S. B. Knotts, Caring Knotts,

Wonderfully in quality,

electricity and light.

Remember the fathers.

Heir and K. S. S. S.

William S. S. S. S. S.

Meaning of church affiliation

to them & us also - 18.1.15.



